

Hebdomada Sancta

Holy Monday, Tuesday & Wednesday

HOLY MONDAY

Mass

Introitus *Ps. 34,1-2*

Iúdica, Dómine, nocéntes me, expúgna impugnántes me: apprehénde arma et scutum, et exsúrge in adiutórium meum, Dómine, virtus salútis meæ. ***Ps. ibid., 3*** *Effúnde frámeam, et conclúde advérsus eos, qui persequúntur me: dic ánimæ meæ: Salus tua ego sum*. – **I**údica, Dómine.

Orémus. ***Oratio***

Da, quǽsumus, omnípotens Deus: ut, qui in tot advérsis ex nostra infirmitáte defícimus; intercedénte unigéniti Fílii tui passióne respirémus: Qui tecum vivit.

Introit ***Ps. 34,1-2***

Judge Thou, O Lord, them that wrong me, overthrow them that fight against me: take hold of arms and shield, and rise up to help me, O Lord, the strength of my salvation. **Ps. ibid., 3** Bring out the sword, and shut up the way against them that persecute me: say to my soul, I am thy salvation. – *Judge Thou, O Lord.*

Let us pray. ***Collect***

Grant, we beseech Thee, almighty God, that we who fail through infirmity in our many difficulties, may be relieved through the merits of Thine only-begotten Son. Who with Thee.

Other Collects for the Church or for the Pope

Contra persecutores Ecclesiæ

Orémus. ***Oratio***

Ecclésiæ tuæ, quǽsumus, Dómine, preces placátus admítte: ut, destrúctis adversitátibus et erróribus univérsis, secúra tibi sérviat libertáte. Per Dóminum.

Seu pro Papa

Orémus. ***Oratio***

Deus, ómnium fidélium pastor et rector, fámulum tuum N., quem pastórem Ecclésiæ tuæ præésse voluísti, propítius réspice: da ei, quæsumus, verbo et exémplo, qui-

Against the persecutor of the Church

Let us pray. ***Collect***

We beseech Thee, O Lord, mercifully to receive the prayers of Thy Church: that, all adversity and error being destroyed, she may serve thee in security and freedom. Through.

For the Pope

Let us pray. ***Collect***

O God, the shepherd and ruler of all the faithful, look down favourably upon Thy servant N., whom Thou hast been pleased to appoint pastor over Thy Church ; grant, we beseech

bus præest, profícere; ut ad vitam, una cum grege sibi crédito, pervéniat sempitérnam. Per Dóminum.

Thee, that he may benefit both by word and example those over whom he is set, and thus attain unto life eternal, together with the flock committed to his care. Through our Lord.

The third collect is not said.

Lectio Isaiæ Prophetæ

Is. 50,5-10

In diébus illis: Dixit Isaías: Dóminus Deus apéruit mihi aurem, ego autem non contradíco: retrórsum non ábii. Corpus meum dedi percutiéntibus et genas meas velléntibus: fáciem meam non avérti ab increpántibus et conspuéntibus in me. Dóminus Deus auxiliátor meus, ídeo non sum confúsus: ídeo posui fáciem meam ut petram duríssimam, et scio, quóniam non confúndar. Iuxta est, qui iustíficat me, quis contradícet mihi? Stemus simul, quis est adversárius meus? Accédat ad me. Ecce, Dóminus Deus auxiliátor meus: quis est, qui condémnet me? Ecce, omnes quasi vestiméntum conteréntur, tínea cómedet eos. Quis ex vobis timens Dóminum, áudiens vocem servi sui? Qui ambulávit in ténebris, et non est lumen ei, speret in nómine Dómini, et innitátur super Deum suum.

Lesson from the Prophet Isaiah

Is. 50,5-10

In those days Isaiah said: The Lord God hath opened my ear, and I do not resist: I have not gone back. I have given my body to the strikers, and my cheeks to them that plucked them: I have not turned away my face from them that rebuked me, and spit upon me. The Lord God is my helper, therefore am I not confounded: therefore have I set my face as a most hard rock, and I know that I shall not be confounded. He is near that justifieth me, who will contend with me? let us stand together, who is my adversary? let him come near to me. Behold the Lord God is my helper: who is he that shall condemn me? Lo, they shall all be destroyed as a garment, the moth shall eat them up. Who is there among you that feareth the Lord, that heareth the voice of his servant, that hath walked in darkness, and hath no light? let him hope in the name of the Lord, and lean upon his God.

Graduale ***Ps. 34,23 et 3***

Exsúrge, Dómine, et inténde iudício meo, Deus meus et Dóminus meus, in causam meam. ℣. *Effúnde frámeam, et conclúde advérsus eos, qui me persequúntur.*

Gradual ***Ps. 34,23 & 3***

Arise, O Lord, and be attentive to my judgment, to my cause, my God and my Lord. ℣. Bring out the sword, and shut up the way against them that persecute me.

Tractus *Ps. 102,10*

Dómine, non secúndum peccáta nostra, quæ fécimus nos: neque secúndum iniquitátes nostras retríbuas nobis. ℣. ***Ps. 78,8-9*** *Dómine, ne memíneris iniquitátum nostrárum antiquárum: cito antícipent nos misericórdiæ tuæ, quia páuperes facti sumus nimis*. (**Hic genuflectitur**) ℣. Adiuva nos, Deus, salutáris noster: et propter glóriam nóminis tui, Dómine, líbera nos: et propítius esto peccátis nostris, propter nomen tuum.

Tract *Ps. 102,10*

O Lord, repay us not according to the sins we have committed: nor according to our iniquities. ℣. **Ps. 78,8-9** O Lord, remember not our former iniquities, let Thy mercies speedily prevent us, for we are become exceedingly poor. (***Here kneel***) ℣. *Help us, O God, our Saviour: and for the glory of Thy name, O Lord, deliver us: and forgive us our sins, for Thy name's sake..*

Commentary

Bethany was a little less than two miles away from Jerusalem, and there Lazarus lived with his sisters, though they were not lords, as some say, since the Romans were the only free lords in all of Judea. This supper prepared six days before Passover, which begins on Thursday, was held on the preceding Saturday, but it is read on this day to show the opportunity taken by Judas to sell Christ while yet considering the ointment used by Mary Magdalene to be too costly for anointing the head of the Divine Master. Twice this woman anointed Christ's feet: the first at her conversion, and the second with Lazarus, six days before Passover, as stated here. Only once she anointed his head when in Simon's house on the Wednesday in which He was sold by Judas. Anointing was not an ancient practice of the Jews, but was only used at times by some Athenian nobles: the anointing of the chief, especially in banquets, was widespread throughout Palestine. The "nard" oil is named after the spikenard, a precious herb with a potent smell, with which it is composed along with other delicate materials. The Evangelist names it *pistici* here, that is, *pure*; and in the Gospel of St. Mark is called *unguénti nardi spicáti*, since not all nard was used, but only the superior which was much sought after by Roman women. It follows that the Magdalene, having been able to use an ointment of such a high price three times and abundantly, must have been noble and very rich.

Sequentia sancti Evangelii secundum Ioannem

Ioann. 12,1-9

Ante sex dies Paschæ venit Iesus Bethániam, ubi Lázarus fúerat mórtuus, quem suscitávit Iesus. Fecérunt autem ei cœnam ibi: et Martha ministrábat, Lázarus vero unus

Continuation of the holy Gospel according to St. John

Jn. 12,1-9

Jesus therefore, six days before the pasch, came to Bethania, where Lazarus had been dead, whom Jesus raised to life. And they made him a supper there: and Martha served: but Lazarus

erat ex discumbéntibus cum eo. María ergo accépit libram unguénti nardi pístici pretiósi, et unxit pedes Iesu, et extérsit pedes eius capíllis suis: et domus impléta est ex odóre unguénti. Dixit ergo unus ex discípulis eius, Iudas Iscariótes, qui erat eum traditúrus: Quare hoc unguéntum non véniit trecéntis denáriis, et datum est egénis? Dixit autem hoc, non quia de egénis pertinébat ad eum, sed quia fur erat, et lóculos habens, ea, quæ mittebántur, portábat. Dixit ergo Iesus: Sínite illam, ut in diem sepultúræ meæ servet illud. Páuperes enim semper habétis vobíscum: me autem non semper habétis. Cognóvit ergo turba multa ex Iudæis, quia illic est: et venérunt, non propter Iesum tantum, sed ut Lázarum vidérent, quem suscitávit a mórtuis.

was one of them that were at table with him. Mary therefore took a pound of ointment of right spikenard, of great price, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odour of the ointment. Then one of his disciples, Judas Iscariot, he that was about to betray him, said: Why was not this ointment sold for three hundred pence, and given to the poor? Now he said this, not because he cared for the poor; but because he was a thief, and having the purse, carried the things that were put therein. Jesus therefore said: Let her alone, that she may keep it against the day of my burial. For the poor you have always with you; but me you have not always. A great multitude therefore of the Jews knew that he was there; and they came, not for Jesus' sake only, but that they might see Lazarus, whom he had raised from the dead.

Offertorium ***Ps. 142,9-10***

Eripe me de inimícis meis, Dómine: ad te confúgi, doce me fácere voluntátem tuam: quia Deus meus es tu.

Offertory ***Ps. 142,9-10***

Deliver me from my enemies, O Lord: to Thee have I fled, teach me to do Thy will, for Thou art my God.

Secreta

Hæc sacrifícia nos, omnípotens Deus, poténti virtúte mundátos, ad suum fáciant purióres veníre princípium. Per Dóminum.

Secret

Grant, O almighty God, that being purified by the powerful virtue of these sacrifices, we may come with greater purity to their divine source. Through our Lord.

Altera Secreta,
contra persecutores Ecclesiæ

Secreta

Prótege nos, Dómine, tuis mystériis serviéntes: ut, divínis rebus

Another Secret
against the persecutors of the Church

Secret

Protect us, O Lord, who assist at Thy mysteries; that, fixed upon things divine

inhæréntes, et córpore tibi famulémur et mente. Per Dóminum.

we may serve Thee in body and mind. Through our Lord.

Seu pro Papa

Secreta

Oblátis, quǽsumus, Dómine, placáre munéribus: et fámulum tuum N., quem pastórem Ecclésiæ tuæ præésse voluísti, assídua protectióne gubérna. Per Dóminum.

For the Pope

Secret

We beseech Thee O Lord, that Thou mayest be appeased by the gifts we offer, and govern by Thy continual protection Thy servant n., whom Thou hast been pleased to appoint as the pastor over Thy Church. Though our Lord.

Præfatio de Cruce

℣. Per ómnia sǽcula sæculórum.
℟. *Amen.*
℣. Dóminus vobíscum
℟. *Et cum spíritu tuo.*
℣. Sursum corda.
℟. *Habémus ad Dóminum.*
℣. Grátias agámus Dómino, Deo nostro.
℟. *Dignum et iustum est.*

Vere dignum et iustum est, æquum et salutáre, nos tibi semper et ubíque grátias ágere: Dómine sancte, Pater omnípotens, ætérne Deus: Qui salútem humáni géneris in ligno Crucis constituísti: ut, unde mors oriebátur, inde vita resúrgeret: et, qui in ligno vincébat, in ligno quoque vincerétur: per Christum, Dóminum nostrum. Per quem maiestátem tuam laudant Angeli, adórant Dominatiónes, tremunt Potestátes. Cæli cælorúmque Virtútes ac beáta Séraphim sócia exsultatióne concélebrant. Cum quibus et nostras voces ut admítti iúbeas, depre-camur, súpplici confessióne dicéntes:

Preface of the Holy Cross

℣. *World without end.*
℟. Amen.
℣. *The Lord be with you.*
℟. And with your spirit.
℣. *Lift up your hearts.*
℟. We lift them up to the Lord.
℣. *Let us give thanks to the Lord our God.*
℟. It is meet and right.

It is truly meet and just, right and availing unto salvation that we should at all times and in all places give thanks unto Thee, O holy Lord, Father almighty and everlasting God. Who didst set the salvation of mankind upon the tree of the Cross, so that whence came death, thence also life might rise again, and that he who overcame by the tree might also be overcome on the tree: through Christ our Lord. Through whom the angles praise Thy majesty, the dominions worship it, and the powers stand in awe. The heavens and the heavenly hosts, with the blessed seraphim join together in celebrating their joy. With these we pray Thee join our voices also, while we say with lowly praise:

Communio *Ps. 34,26*

Erubéscant et revereántur simul, qui gratulántur malis meis: induántur pudóre et reveréntia, qui malígna loquúntur advérsus me.

Postcommunio

Præbeant nobis, Dómine, divínum tua sancta fervórem: quo eórum páriter et actu delectémur et fructu. Per Dóminum.

Altera Postcommunio, contra persecutores Ecclesiæ

Postcommunio

Quæśumus, Dómine, Deus noster: ut, quos divína tríbuis parti-cipatióne gaudére, humánis non sinas subiacére perículis. Per Dóminum.

Seu pro Papa

Postcommunio

Hæc nos, quæsumus, Dómine, divini sacraménti percéptio prótegat: et fámulum tuum N., quem pastórem Ecclésiæ tuæ præésse voluísti; una cum commísso sibi grege, salvet semper et múniat. Per Dóminum.

Super populum:

Orémus. **Oratio**

Humiliáte cápita vestra Deo.

Adiuva nos, Deus, salutáris noster: et ad benefícia recolénda, quibus nos instauráre dignátus es, tríbue veníre gaudéntes. Per Dóminum.

Communion *Ps. 34,26*

Let them blush and be ashamed together, who rejoice at my evils: let them be clothed with shame and fear, who speak malignant things against me.

Postcommunion

May Thy holy mysteries, O Lord, inspire us with divine fervour, that we may both delight in their celebration and in their fruit. Through our Lord.

Another Postcommunion, against the persecutors of the Church

Postcommunion

We beseech Thee, O Lord our God, that Thou wouldst not suffer to be exposed to human dangers those to whom Thou givest to rejoice in this divine banquet. Through our Lord.

For the Pope

Postcommunion

May the reception of this divine sacrament protect us, we beseech Thee, O Lord, and ever save and defend thy servant N., whom Thou hast been pleased to appoint as pastor over Thy Church, together with the flock committed to his care. Through.

Over the people:

Let us pray. **Prayer**

Bow down your heads before God.

Help us, o God of our salvation, and grant that we may celebrate with joy the memory of those mercies whereby Thou hast graciously restored us to a new life. Through our Lord.

Holy Tuesday
Mass

Introitus *Gal. 6,14*

Nos autem gloriári opórtet in Cruce Dómini nostri Iesu Christi: in quo est salus, vita et resurréctio nostra: per quem salváti et liberáti sumus. ***Ps 66,2*** *Deus misereátur nostri, et benedícat nobis: illúminet vultum suum super nos, et misereátur nostri.* – **N**os autem.

Introit *Gal. 6,14*

It behoves us to glory in the cross of our Lord Jesus Christ: in whom is our salvation, life, and resurrection: by whom we are saved and delivered. **Ps. 66,2** May God have mercy on us, and bless us: may He cause the light of His countenance to shine upon us; and may He have mercy on us. – ***It*** *behoves us.*

Orémus. ***Oratio***

Omnípotens sempitérne Deus: da nobis ita Domínicæ passiónis sacraménta perágere; ut indulgéntiam percípere mereámur. Per eúndem Dóminum.

Let us pray. ***Collect***

Almighty and everlasting God, grant that we may celebrate the mysteries of our Lord's Passion that we may deserve to receive Thy pardon. Through the same Lord.

Other collects for the Church and for the pope, as on Holy Monday, p. 2.

Lectio Ieremiæ Prophetæ
Ier. 11,18-20

In diébus illis: Dixit Ieremías: Dómine, demonstrásti mihi, et cognóvi: tunc ostendísti mihi stúdia eórum. Et ego quasi agnus mansúetus, qui portátur ad víctimam: et non cognóvi, quia cogitavérunt super me consília, dicéntes: Mittámus lignum in panem eius, et eradámus eum de terra vivéntium, et nomen eius non memorétur ámplius. Tu autem, Dómine Sábaoth, qui iúdicas iuste et probas renes et corda, vídeam ultiónem tuam ex eis: tibi enim revelávi causam meam, Dómine, Deus meus.

Lesson from the Prophet Jeremias
Jer. 11,18-20

In those days Jeremias said: Thou, O Lord, hast shewn me, and I have known: then thou shewedst me their doings. And I was as a meek lamb, that is carried to be a victim: and I knew not that they had devised counsels against me, saying: Let us put wood on his bread, and cut him off from the land of the living, and let his name be remembered no more. But thou, O Lord of Sabaoth, who judgest justly, and triest the reins and hearts, let me see thy revenge on them: for to thee I have revealed my cause.

Graduale *Ps. 34,13 et 1-2*

Ego autem, dum mihi molésti essent, induébam me cilício, et humiliábam in ieiúnio ánimam meam: et orátio mea in sinu meo convertétur. ℣. *Iúdica, Dómine, nocéntes me, expúgna impugnántes me: apprehénde arma* et scutum, et exsúrge in adiutórium mihi.

Gradual *Ps. 34,13 & 1-2*

But as for me, when they were troublesome to me, I was clothed with haircloth, and I humbled my soul with fasting, and my prayer shall be turned into my bosom. ℣. Judge Thou, O Lord, them that wrong me, overthrow them that fight against me: take hold of arms and shield, and rise up to help me.

Commentary

The first year that St. Peter was in Rome, that is, the 45th after the birth of our Lord, since many converted to God, St. Mark was asked by them to write in Latin what the Apostle had preached to them, in order to better know the actions of Christ. He then composed his Gospel, which was confirmed with the authority of Saint Peter and published in the Church. And so, St. Mark being the second editor of the Gospel, his account of the Passion is read second in Holy Week.

Passio Domini nostri Iesu Christi secundum Marcum

Marc. 14,1-72; 15,1-46

In illo témpore: Erat Pascha, et ázyma post bíduum, et quærébant summi sacerdótes et scribæ, quómodo Iesum dolo tenérent et occíderent. Dicébant autem: **S**. Non in die festo, ne forte tumúltus fíeret in pópulo. **C**. Et cum esset Iesus Bethániæ in domo Simónis leprósi, et recúmberet: venit múlier habens alabástrum unguénti nardi spicáti pretiósi, et fracto alabástro, effúdit super caput eius. Erant autem quidam indígne feréntes intra semetípsos, et dicéntes: **S**. Ut quid perdítio ista unguénti facta est? Póterat enim unguéntum istud venúmdari plus quam trecéntis denáriis, et dari paupéribus. **C**. Et fremébant in eam. Iesus autem dixit: ✠Sínite eam:

Passion of our Lord Jesus Christ according to St. Mark

Mk. 14,1-72; 15,1-46

At that time the feast of the pasch and of the Azymes was after two days: and the chief priests and the scribes sought how they might by some wile lay hold on him and kill him. But they said: Not on the festival day, lest there should be a tumult among the people. And when he was in Bethania, in the house of Simon the leper, and was at meat, there came a woman having an alabaster box of ointment of precious spikenard. And breaking the alabaster box, she poured it out upon his head. Now there were some that had indignation within themselves and said: Why was this waste of the ointment made? For this ointment might have been sold for more than three hundred pence and given to the poor.

quid illi molésti estis? Bonum opus operáta est in me. Semper enim páuperes habétis vobíscum: et cum voluéritis, potéstis illis benefácere: me autem non semper habétis. Quod hábuit hæc, fecit: prævénit úngere corpus meum in sepultúram. Amen, dico vobis: Ubicúmque prædicátum fúerit Evangélium istud in univérso mundo, et, quod fecit hæc, narrábitur in memóriam eius. **C**. Et Iudas Iscariótes, unus de duódecim, ábiit ad summos sacerdótes, ut próderet eum illis. Qui audiéntes, gavísi sunt: et promisérunt ei pecúniam se datúros. Et quærébat, quómodo illum opportúne tráderet. Et primo die azymórum quando pascha immolábant, dicunt ei discípuli: **S**. Quo vis eámus, et parémus tibi, ut mandúces pascha? **C**. Et mittit duos ex discípulis suis, et dicit eis: ✠Ite in civitátem: et occúrret vobis homo lagénam aquæ báiulans, sequímini eum: et quocúmque introíerit, dícite dómino domus, quia Magíster dicit: Ubi est reféctio mea, ubi pascha cum discípulis meis mandúcem? Et ipse vobis demonstrábit cœnáculum grande stratum: et illic paráte nobis. **C**. Et abiérunt discípuli eius, et venérunt in civitátem: et invenérunt, sicut díxerat illis, et paravérunt pascha. Véspere autem facto, venit cum duódecim. Et discumbéntibus eis et manducántibus, ait Iesus: ✠Amen, dico vobis, quia unus ex vobis tradet me, qui mandúcat mecum. **C**. At illi cœpérunt contristári et dícere ei singulátim: **S**. Numquid ego? **C**. Qui ait illis: ✠Unus ex duódecim, qui intíngit mecum manum in catíno. Et Fílius qui-

And they murmured against her. But Jesus said: Let her alone. Why do You molest her? She hath wrought a good work upon me. For the poor you have always with you: and whensoever you will, you may do them good: but me you have not always. She hath done what she could: she is come beforehand to anoint my body for the burial. Amen, I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done shall be told for a memorial of her. And Judas Iscariot, one of the twelve, went to the chief priests, to betray him to them. Who hearing it were glad: and they promised him they would give him money. And he sought how he might conveniently betray him. Now on the first day of the unleavened bread, when they sacrificed the pasch, the disciples say to him: Whither wilt thou that we go and prepare for thee to eat the pasch? And he sendeth two of his disciples and saith to them: Go ye into the city; and there shall meet you a man carrying a pitcher of water. Follow him. And whithersoever he shall go in, say to the master of the house, The master saith, Where is my refectory, where I may eat the pasch with my disciples? And he will shew you a large dining room furnished. And there prepare ye for us. And his disciples went their way and came into the city. And they found as he had told them: and they prepared the pasch. And when evening was come, he cometh with the twelve. And when they were at table and eating, Jesus saith: Amen I say to you, one of you that eateth with me shall betray me. But they began to be sorrowful and to say to him, one by one: Is it I? Who saith to them: One of the twelve,

dem hóminis vadit, sicut scriptum est de eo: væ autem hómini illi, per quem Fílius hóminis tradétur. Bonum erat ei, si non esset natus homo ille. **C**. Et manducántibus illis, accépit Iesus panem: et benedícens fregit, et dedit eis, et ait: ✠ Súmite, hoc est corpus meum. **C**. Et accépto cálice, grátias agens dedit eis: et bibérunt ex illo omnes. Et ait illis: ✠Hic est sanguis meus novi Testaménti, qui pro multis effundétur. Amen, dico vobis, quia iam non bibam de hoc genímine vitis usque in diem illum, cum illud bibam novum in regno Dei. **C**. Et hymno dicto, exiérunt in montem Olivárum. Et ait eis Iesus: ✠Omnes scandalizabímini in me in nocte ista: quia scriptum est: Percútiam pastórem, et dispergéntur oves. Sed postquam resurréxero, præcédam vos in Galilæam. **C**. Petrus autem ait illi: **S**. Et si omnes scandalizáti fúerint in te, sed non ego. **C**. Et ait illi Iesus: ✠ Amen, dico tibi, quia tu hódie in nocte hac, priúsquam gallus vocem bis déderit, ter me es negatúrus. **C**. At ille ámplius loquebátur: **S**. Et si oportúerit me simul cómmori tibi, non te negábo. **C**. Simíliter autem et omnes dicébant. Et véniunt in prædium, cui nomen Gethsémani. Et ait discípulis suis: ✠Sedéte hic, donec órem. **C**. Et assúmit Petrum et Iacóbum et Ioánnem secum: et cœpit pavére et tædére. Et ait illis: ✠Tristis est ánima mea usque ad mortem: sustinéte hic, et vigiláte. **C**. Et cum processísset páululum, prócidit super terram: et orábat, ut, si fíeri posset, transíret ab eo hora: et dixit: ✠Abba, Pater, ómnia tibi possibília sunt, transfer cálicem hunc

who dippeth with me his hand in the dish. And the Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man shall be betrayed. It were better for him, if that man had not been born. And whilst they were eating, Jesus took bread; and blessing, broke and gave to them and said: Take ye. This is my body. And having taken the chalice, giving thanks, he gave it to them. And they all drank of it. And he said to them: This is my blood of the new testament, which shall be shed for many. Amen I say to you that I will drink no more of the fruit of the vine until that day when I shall drink it new in the kingdom of God. And when they had sung a hymn, they went forth to the mount of Olives. And Jesus saith to them: You will all be scandalized in my regard this night. For it is written: I will strike the shepherd, and the sheep shall be dispersed. But after I shall be risen again, I will go before you into Galilee. But Peter saith to him: Although all shall be scandalized in thee, yet not I. And Jesus saith to him: Amen I say to thee, today, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spoke the more vehemently: Although I should die together with thee, I will not deny thee. And in like manner also said they all. And they came to a farm called Gethsemani. And he saith to his disciples: Sit you here, while I pray. And he taketh Peter and James and John with him: and he began to fear and to be heavy. And he saith to them: My soul is sorrowful even unto death. Stay you here and watch. And when he was gone forward a little, he fell flat on the ground: and he prayed that, if it might be, the hour might pass from

a me: sed non quod ego volo, sed quod tu. **C**. Et venit et invénit eos dormiéntes. Et ait Petro: ✠Simon, dormis? non potuísti una hora vigiláre? Vigiláte et oráte, ut non intrétis in tentatiónem. Spíritus quidem promptus est, caro vero infírma. **C**. Et íterum ábiens orávit, eúndem sermónem dicens. Et revérsus, dénuo invénit eos dormiéntes (erant enim óculi eórum graváti) et ignorábant, quid respondérent ei. Et venit tértio, et ait illis: ✠Dormíte iam et requiéscite. Súfficit: venit hora: ecce, Fílius hóminis tradétur in manus peccatórum. Súrgite, eámus: ecce, qui me tradet, prope est. **C**. Et, adhuc eo loquénte, venit Iudas Iscariótes, unus de duódecim, et cum eo turba multa cum gládiis et lignis, a summis sacerdótibus et scribis et senióribus. Déderat autem tráditor eius signum eis, dicens: **S**. Quemcúmque osculátus fúero, ipse est, tenéte eum et dúcite caute. **C**. Et cum venísset, statim accédens ad eum, ait: **S**. Ave, Rabbi. **C**. Et osculátus est eum. At illi manus iniecérunt in eum, et tenuérunt eum. Unus autem quidam de circumstántibus, edúcens gládium, percússit servum summi sacerdótis: et amputávit illi aurículam. Et respóndens Iesus, ait illis: ✠Tamquam ad latrónem exístis cum gládiis et lignis comprehéndere me? cotídie eram apud vos in templo docens, et non me tenuístis. Sed ut impleántur Scriptúræ. **C**. Tunc discípuli eius relinquéntes eum, omnes fugérunt. Adoléscens autem quidam sequebátur eum amíctus síndone super nudo: et tenuérunt eum. At ille, reiécta síndone,

him. And he saith: Abba, Father, all things are possible to thee: remove this chalice from me; but not what I will, but what thou wilt. And he cometh and findeth them sleeping. And he saith to Peter: Simon, sleepest thou? Couldst thou not watch one hour? Watch ye: and pray that you enter not into temptation. The spirit indeed is willing, but the flesh is weak. And going away again, he prayed, saying the same words. And when he returned, he found them again asleep (for their eyes were heavy): and they knew not what to answer him. And he cometh the third time and saith to them: Sleep ye now and take your rest. It is enough. The hour is come: behold the Son of man shall be betrayed into the hands of sinners. Rise up: let us go. Behold, he that will betray me is at hand. And while he was yet speaking, cometh Judas Iscariot, one of the twelve: and with him a great multitude with swords and staves, from the chief priests and the scribes and the ancients. And he that betrayed him had given them a sign, saying: Whomsoever I shall kiss, that is he. Lay hold on him: and lead him away carefully. And when he was come, immediately going up to him he saith: Hail, Rabbi! And he kissed him. But they laid hands on him and held him. And one of them that stood by, drawing a sword, struck a servant of the chief priest and cut off his ear. And Jesus answering, said to them: Are you come out as to a robber, with swords and staves to apprehend me? I was daily with you in the temple teaching: and you did not lay hands on me. But that the scriptures may be fulfilled. Then his disciples, leaving him, all fled away. And a certain young man followed him, having a linen cloth cast

nudus profúgit ab eis. Et adduxérunt Iesum ad summum sacerdótem: et convenérunt omnes sacerdótes et scribæ et senióres. Petrus autem a longe secútus est eum usque intro in átrium summi sacerdótis: et sedébat cum minístris ad ignem, et calefaciébat se. Summi vero sacerdótes et omne concílium quærébant advérsus Iesum testimónium, ut eum morti tráderent, nec inveniébant. Multi enim testimónium falsum dicébant advérsus eum: et conveniéntia testimónia non erant. Et quidam surgéntes, falsum testimónium ferébant advérsus eum, dicéntes: **S**. Quóniam nos audívimus eum dicéntem: Ego dissólvam templum hoc manufáctum, et per tríduum áliud non manufáctum ædificábo. **C**. Et non erat convéniens testimónium illórum. Et exsúrgens summus sacérdos in médium, interrogávit Iesum, dicens: **S**. Non respóndes quidquam ad ea, quæ tibi obiiciúntur ab his? **C**. Ille autem tacébat et nihil respóndit. Rursum summus sacérdos interrogábat eum, et dixit ei: **S**. Tu es Christus, Fílius Dei benedícti? **C**. Iesus autem dixit illi: ✠Ego sum: et vidébitis Fílium hóminis sedéntem a dextris virtútis Dei, et veniéntem cum núbibus cæli. **C**. Summus autem sacérdos scindens vestiménta sua, ait: **S**. Quid adhuc desiderámus testes? Audístis blasphémiam: quid vobis vidétur? **C**. Qui omnes condemnavérunt eum esse reum mortis. Et cœpérunt quidam conspúere eum, et veláre fáciem eius, et cólaphis eum cædere, et dícere ei: **S**. Prophetíza. **C**. Et minístri álapis eum cædébant. Et cum esset Petrus

about his naked body. And they laid hold on him. But he, casting off the linen cloth, fled from them naked. And they brought Jesus to the high priest. And all the priests and the scribes and the ancients assembled together. And Peter followed him afar off, even into the court of the high priest. And he sat with the servants at the fire and warmed himself. And the chief priests and all the council sought for evidence against Jesus, that they might put him to death: and found none. For many bore false witness against him: and their evidences were not agreeing. And some rising up, bore false witness against him, saying: We heard him say, I Will destroy this temple made with hands and within three days I will build another not made with hands. And their witness did not agree. And the high priest rising up in the midst, asked Jesus, saying: Answerest thou nothing to the things that are laid to thy charge by these men? But he held his peace and answered nothing. Again the high priest asked him and said to him: Art thou the Christ, the Son of the Blessed God? And Jesus said to him: I am. And you shall see the Son of man sitting on the right hand of the power of God and coming with the clouds of heaven. Then the high priest rending his garments, saith: What need we any further witnesses? You have heard the blasphemy. What think you? Who all condemned him to be guilty of death. And some began to spit on him and to cover his face and to buffet him and to say unto him: Prophesy. And the servants struck him with the palms their hands. Now when Peter was in the court below, there cometh one of the maidservants of the high priest. And when she had seen Peter

in átrio deórsum, venit una ex ancíllis summi sacerdótis: et cum vidísset Petrum calefaciéntem se, aspíciens illum, ait: **S**. Et tu cum Iesu Nazaréno eras. **C**. At ille negávit, dicens: **S**. Neque scio neque novi, quid dicas. **C**. Et éxiit foras ante átrium, et gallus cantávit. Rursus autem cum vidísset illum ancílla, cœpit dícere circumstántibus: Quia hic ex illis est. At ille íterum negávit. Et post pusíllum rursus, qui astábant, dicébant Petro: **S**. Vere ex illis es: nam et Galilæus es. **C**. Ille autem cœpit anathematizáre et iuráre: Quia néscio hóminem istum, quem dícitis. Et statim gallus íterum cantávit. Et recordátus est Petrus verbi, quod díxerat ei Iesus: Priúsquam gallus cantet bis, ter me negábis. Et cœpit flere. Et conféstim mane consílium faciéntes summi sacerdótes, cum senióribus et scribis et univérso concílio, vinciéntes Iesum, duxérunt, et tradidérunt Piláto. Et interrogávit eum Pilátus: **S**. Tu es Rex Iudæórum? **C**. At ille respóndens, ait illi: ✠ Tu dicis. **C**. Et accusábant eum summi sacerdótes in multis. Pilátus autem rursum interrogávit eum, dicens: **S**. Non respóndes quidquam? vide, in quantis te accúsant. **C**. Iesus autem ámplius nihil respóndit, ita ut mirarétur Pilátus. Per diem autem festum solébat dimíttere illis unum ex vinctis, quemcúmque petiíssent. Erat autem, qui dicebátur Barábbas, qui cum seditiósis erat vinctus, qui in seditióne fécerat homicídium. Et cum ascendísset turba, cœpit rogáre, sicut semper faciébat illis. Pilátus autem respóndit eis, et dixit: **S**. Vultis dimíttam vobis Regem Iudæórum? **C**.

warming himself looking on him, she saith: Thou also wast with Jesus of Nazareth. But he denied, saying: I neither know nor understand what thou sayest. And he went forth before the court; and the cock crew. And again a maidservant seeing him, began to say to the standers by: This is one of them. But he denied again. And after a, while they that stood by said again to Peter: Surely thou art one of them; for thou art also a Galilean. But he began o curse and to swear, saying: I know not this man of whom you speak. And immediately the cock crew again. And Peter remembered the word that Jesus had said unto him: Before the cock crow twice, thou shalt thrice deny me. And he began to weep. And straightway in the morning, the chief priests holding a consultation with the ancients and the scribes and the whole council, binding Jesus, led him away, and delivered him to Pilate. And Pilate asked him: Art thou the king of the Jews? But he answering, saith to him: Thou sayest it. And the chief priests accused him in many things. And Pilate again asked him, saying: Answerest thou nothing? behold in how many things they accuse thee. But Jesus still answered nothing; so that Pilate wondered. Now on the festival day he was wont to release unto them one of the prisoners, whomsoever they demanded. And there was one called Barabbas, who was put in prison with some seditious men, who in the sedition had committed murder. And when the multitude was come up, they began to desire that he would do, as he had ever done unto them. And Pilate answered them, and said: Will you that I release to you the king of the Jews? For he knew

Sciébat enim, quod per invídiam tradidíssent eum summi sacerdótes. Pontífices autem concitavérunt turbam, ut magis Barábbam dimítteret eis. Pilátus autem íterum respóndens, ait illis: **S**. Quid ergo vultis fáciam Regi Iudæórum? **C**. At illi íterum clamavérunt: **S**. Crucifíge eum. **C**. Pilátus vero dicébat illis: **S**. Quid enim mali fecit? **C**. At illi magis clamábant: **S**. Crucifíge eum. **C**. Pilátus autem volens pópulo satisfácere, dimísit illis Barábbam, et trádidit Iesum flagéllis cæsum, ut crucifigerétur. Mílites autem duxérunt eum in átrium prætórii, et cónvocant totam cohórtem, et índuunt eum púrpura, et impónunt ei plecténtes spíneam corónam. Et cœpérunt salutáre eum: Ave, Rex Iudæórum. Et percutiébant caput eius arúndine: et´conspuébant eum et, ponéntes génua, adorábant eum. Et postquam illusérunt ei, exuérunt illum púrpura, et induérunt eum vestiméntis suis: et edúcunt illum, ut crucifígerent eum. Et angariavérunt prætereúntem quémpiam, Simónem Cyrenæum, veniéntem de villa, patrem Alexándri et Rufi, ut tólleret crucem eius. Et perdúcunt illum in Gólgotha locum, quod est interpretátum Calváriæ locus. Et dabant ei bíbere myrrhátum vinum: et non accépit. Et crucifigéntes eum, divisérunt vestiménta eius, mitténtes sortem super eis, quis quid tólleret. Erat autem hora tértia: et crucifixérunt eum. Et erat títulus causæ eius inscríptus: Rex Iudæórum. Et cum eo crucifígunt, duos latrónes: unum a dextris et álium a sinístris eius. Et impléta est Scriptúra, quæ dicit: Et cum

that the chief priests had delivered him up out of envy. But the chief priests moved the people, that he should rather release Barabbas to them. And Pilate again answering, saith to them: What will you then that I do to the king of the Jews? But they again cried out: Crucify him. And Pilate saith to them: Why, what evil hath he done? But they cried out the more: Crucify him. And so Pilate being willing to satisfy the people, released to them Barabbas, and delivered up Jesus, when he had scourged him, to be crucified. And the soldiers led him away into the court of the palace, and they called together the whole band: And they clothe him with purple, and platting a crown of thorns, they put it upon him. And they began to salute him: Hail, king of the Jews. And they struck his head with a reed: and they did spit on him. And bowing their knees, they adored him. And after they had mocked him, they took off the purple from him, and put his own garments on him, and they led him out to crucify him. And they forced one Simon a Cyrenian who passed by, coming out of the country, the father of Alexander and of Rufus, to take up his cross. And they bring him into the place called Golgotha, which being interpreted is, The place of Calvary. And they gave him to drink wine mingled with myrrh; but he took it not. And crucifying him, they divided his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the inscription of his cause was written over: King of the Jews. And with him they crucify two thieves; the one on his right hand, and the other on his left. And the scripture was fulfilled, which saith: And with the

iníquis reputátus est. Et prætereúntes blasphemábant eum, movéntes cápita sua et dicéntes: **S**. Vah, qui déstruis templum Dei, et in tribus diébus reædíficas: salvum fac temetípsum, descéndens de cruce. **C**. Simíliter et summi sacerdótes illudéntes, ad altérutrum cum scribis dicébant: **S**. Alios salvos fecit, seípsum non potest salvum fácere. Christus Rex Israël descéndat nunc de cruce, ut videámus et credámus. **C**. Et qui cum eo crucifíxi erant, conviciabántur ei. Et facta hora sexta, ténebræ factæ sunt per totam terram, usque in horam nonam. Et hora nona exclamávit Iesus voce magna, dicens: ✠Eloi, Eloi, lamma sabactháni? **C**. Quod est interpretátum: ✠Deus meus, Deus meus, ut quid dereliquísti me? **C**. Et quidam de circumstántibus audiéntes, dicébant: **S**. Ecce, Elíam vocat. **C**. Currens autem unus, et implens spóngiam acéto, circumponénsque cálamo, potum dabat ei, dicens: **S**. Sínite, videámus, si véniat Elías ad deponéndum eum. **C**. Iesus autem emíssa voce magna exspirávit. (***Hic genuflectitur, et pausatur aliquantulum***) Et velum templi scissum est in duo, a summo usque deórsum. Videns autem centúrio, qui ex advérso stabat, quia sic clamans exspirásset, ait: **S**. Vere hic homo Fílius Dei erat. **C**. Erant autem et mulíeres de longe aspiciéntes: inter quas erat María Magdaléne, et María Iacóbi minóris, et Ioseph mater, et Salóme: et cum esset in Galilæa, sequebántur eum, et ministrábant ei, et áliæ multæ, quæ simul cum eo ascénderant Ierosólymam.

wicked he was reputed. And they that passed by blasphemed him, wagging their heads, and saying: Vah, thou that destroyest the temple of God, and in three days buildest it up again; Save thyself, coming down from the cross. In like manner also the chief priests mocking, said with the scribes one to another: He saved others; himself he cannot save. Let Christ the king of Israel come down now from the cross, that we may see and believe. And they that were crucified with him reviled him. And when the sixth hour was come, there was darkness over the whole earth until the ninth hour. And at the ninth hour, Jesus cried out with a loud voice, saying: Eloi, Eloi, lamma sabacthani? Which is, being interpreted, My God, my God, why hast thou forsaken me? And some of the standers by hearing, said: Behold he calleth Elias. And one running and filling a sponge with vinegar, and putting it upon a reed, gave him to drink, saying: Stay, let us see if Elias come to take him down. And Jesus having cried out with a loud voice, gave up the ghost. ***(Here all kneel and pause for a moment)*** *And the veil of the temple was rent in two, from the top to the bottom. And the centurion who stood over against him, seeing that crying out in this manner he had given up the ghost, said: Indeed this man was the son of God. And there were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joseph, and Salome: Who also when he was in Galilee followed him, and ministered to him, and many other women that came up with him to Jerusalem.*

The following is sung in the tone of the Gospel; the rest is all done as on Palm Sunday, that is to say *Munda cor meum*, the blessing is requested, incense is brought without candles and the book is incensed. *Dóminus vobíscum* is not said, and the Celebrant and the Deacon do not sign the book nor themselves, and finally, the Celebrant kisses the book and is incensed.

Et cum iam sero esset factum (quia erat Parascéve, quod est ante sábbatum) venit Ioseph ab Arimathæa, nóbilis decúrio, qui et ipse erat exspéctans regnum Dei, et audácter introívit ad Pilátum, et pétiit corpus Iesu. Pilátus autem mirabátur, si iam obiísset. Et accersíto centurióne, interrogávit eum, si iam mórtuus esset. Et cum cognovísset a centurióne, donávit corpus Ioseph. Ioseph autem mercátus síndonem, et depónens eum invólvit síndone, et pósuit eum in monuménto, quod erat excísum de petra, et advólvit lápidem ad óstium monuménti.

And when evening was now come, (because it was the Parasceve, that is, the day before the sabbath,) Joseph of Arimathea, a noble counsellor, who was also himself looking for the kingdom of God, came and went in boldly to Pilate, and begged the body of Jesus. But Pilate wondered that he should be already dead. And sending for the centurion, he asked him if he were already dead. And when he had understood it by the centurion, he gave the body to Joseph. And Joseph buying fine linen, and taking him down, wrapped him up in the fine linen, and laid him in a sepulchre which was hewed out of a rock. And he rolled a stone to the door of the sepulchre.

Offertorium *Ps. 139,5*

Custódi me, Dómine, de manu peccatóris: et ab homínibus iníquis éripe me.

Offertory *Ps. 139,5*

Keep me, O Lord, from the hand of the wicked: and from unjust men deliver me.

Secreta

Sacrifícia nos, quæsumus, Dómine, propénsius ista restáurent: quæ medicinálibus sunt institúta ieiúniis. Per Dóminum.

Secret

May these sacrifices, O Lord, we beseech Thee, which are accompanied with healing fasts, speedily restore us. Through our Lord.

Other Secrets, for the Church or for the Pope, as on Holy Monday, p. 5 o 6.

Preface of the Holy Cross, p. 6.

Communio *Ps. 68,13-14*

Advérsum me exercebántur, qui sedébant in porta: et in me psallébant, qui bibébant vinum: ego vero oratiónem meam ad te, Dómine: tempus benepláciti, Deus, in multitúdine misericórdiæ tuæ.

Communion *Ps. 68,13-14*

They that sat in the gate were busied against me; and they that drank wine made me their song. But as for me, my prayer is to Thee, O Lord; for the time of Thy good pleasure, O God, in the multitude of Thy mercy.

Postcommunio

Sanctificatiónibus tuis, omnípotens Deus: et vítia nostra curéntur, et remédia nobis sempitérna provéniant. Per Dóminum.

Postcommunion

May our vices be cured, O almighty God, by Thy holy mysteries, and may we receive everlasting remedies. Through our Lord.

Other Postcommunions, for the Church and for the Pope, as on Holy Monday, p. 7.

Super populum:

Orémus. ***Oratio***

Humiliáte cápita vestra Deo.

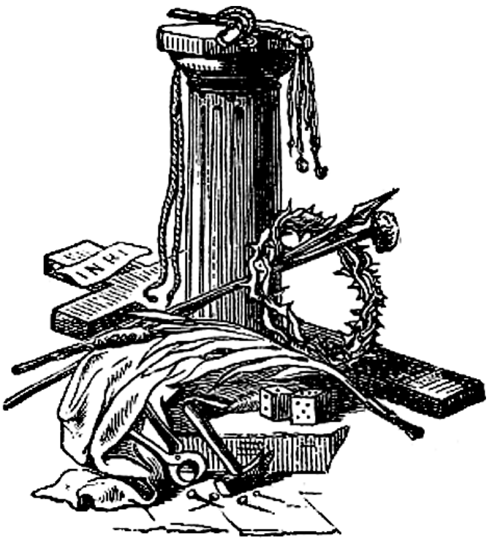
Tua nos misericórdia, Deus, et ab omni subreptióne vetustátis expúrget, et capáces sanctæ novitátis effíciat. Per Dóminum.

Over the people:

Let us pray. ***Prayer***

Bow down your heads before God.

May Thy mercy, O God, purifying us from all deceits of our old nature, enable us to be formed anew unto holiness. Through our Lord.



HOLY WEDNESDAY

Mass

Introitus ***Philipp. 2,10,8 et 11***

In nómine Iesu omne genu flectátur, cæléstium, terréstrium et infernórum: quia Dóminus factus est obœdiens usque ad mortem, mortem autem crucis: ídeo Dóminus Iesus Christus in glória est Dei Patris. **Ps. 101,2** *Dómine, exáudi oratiónem meam: et clamor meus ad te véniat.* – **I**n nómine.

Introit ***Phil. 2,10,8 & 11***

In the name of Jesus let every knee bow, of those that are in heaven, on earth, and under the earth; for the Lord became obedient unto death, even to the death of the cross. Therefore our Lord Jesus Christ is in the glory of God the Father. **Ps 101,2** O Lord, hear my prayer: and let my cry come unto Thee. – ***I****n the name.*

Immediately after the *Kýrie eléison* the Priest says:

Orémus.

Flectámus génua.

℟ Leváte.

Let us pray.

Let us kneel.

℟ *Arise.*

Oratio

Præsta, quæsumus, omnípotens Deus: ut, qui nostris excéssibus incessánter afflígimur, per unigéniti Fílii tui passiónem liberémur: Qui tecum vivit.

Collect

Grant, we beseech Thee, O almighty God, that we who are continually afflicted by the reason of our excesses, may be delivered through the passion of Thine only-begotten Son. Who with Thee.

Lectio Isaiæ Prophetæ

Is. 62,11; 63,1-7

Hæc dicit Dóminus Deus: Dícite fíliæ Sion: Ecce, Salvátor tuus venit: ecce, merces eius cum eo. Quis est iste, qui venit de Edom, tinctis véstibus de Bosra? Iste formósus in stola sua, grádiens in multitúdine fortitúdinis suæ. Ego, qui loquor iustítiam, et propugnátor sum ad salvándum. Quare ergo rubrum est induméntum tuum, et vestiménta tua sicut calcántium in torculári? Tórcular calcávi solus, et de géntibus non est vir mecum: calcávi eos

Lesson from the Prophet Isaias

Is. 62,11; 63,1-7

Thus saith the Lord God: Tell the daughter of Sion: Behold thy Saviour cometh: behold his reward is with him, and his work before him. Who is this that cometh from Edom, with dyed garments from Bosra, this beautiful one in his robe, walking in the greatness of his strength? I, that speak justice, and am a defender to save. Why then is thy apparel red, and thy garments like theirs that tread in the winepress? I have trodden the winepress alone, and of the Gentilesthere is not a man with me: I have trampled on them in

in furóre meo, et conculcávi eos in ira mea: et aspérsus est sanguis eórum super vestiménta mea, et ómnia induménta mea inquinávi. Dies enim ultiónis in corde meo, annus redemptiónis meæ venit. Circumspéxi, et non erat auxiliátor: quæsívi, et non fuit, qui adiuváret: et salvávit mihi bráchium meum, et indignátio mea ipsa auxiliáta est mihi. Et conculcávi pópulos in furóre meo, et inebriávi eos in indignatió- ne mea, et detráxi in terram virtú- tem eórum. Miseratiónum Dómini recordábor, laudem Dómini super ómnibus, quæ réddidit nobis Dóminus, Deus noster.

my indignation, and have trodden them down in my wrath, and their blood is sprinkled upon my garments, and I have stained all my apparel. For the day of vengeance is in my heart, the year of my redemption is come. I looked about, and there was none to help: I sought, and there was none to give aid: and my own arm hath saved for me, and my indignation itself hath helped me. And I have trodden down the people in my wrath, and have made them drunk in my indignation, and have brought down their strength to the earth. I will remember the tender mercies of the Lord, the praise of the Lord for all the things that the Lord hath bestowed upon us.

Graduale ***Ps. 68,18 et 2-3***

Ne avértas fáciem tuam a púero tuo, quóniam tríbulor: velóciter exáudi me. ℣. *Salvum me fac, Deus, quóniam intravérunt aquæ usque ad ánimam meam: infíxus sum in limo profúndi, et non est substántia.*

Gradual ***Ps. 68,18 e 2-3***

Turn not away Thy face from They servant, for I am in trouble: hear me speedily. ℣. Save me, O God, for the waters are come in even unto my soul: I stick fact in the mire of the deep, and there is no sure standing.

Here the priest says: ℣. *Dóminus vobíscum,* and *Oremus,* without the *Flectámus génua*.

Orémus. ***Oratio***

Deus, qui pro nobis Fílium tuum Crucis patíbulum subíre voluísti, ut inimíci a nobis expélleres potestátem: concéde nobis fámulis tuis; ut resurrectiónis grátiam consequámur. Per eúndem Dóminum nostrum.

Let us pray. ***Collect***

O God who willed that Thy Son should undergo for us the ignominy of the cross to deliver us from the power of the enemy: grant to us Thy servants, that we may obtain the grace of His resurrection. Through the same Lord.

Other Collects for the Church or the Pope, as on Holy Monday, p. 2.

Lectio Isaiæ Prophetæ
Is. 53,1-12

In diébus illis: Dixit Isaías: Dómine, quis crédidit audítui nostro? et bráchium Dómini cui revelátum est? Et ascéndet sicut virgúltum coram eo, et sicut radix de terra sitiénti: non est spécies ei neque decor: et vídimus eum, et non erat aspéctus, et desiderávimus eum: despéctum et novíssimum virórum, virum dolórum, et sciéntem infirmitátem: et quasi abscónditus vultus eius et despéctus, unde nec reputávimus eum. Vere languóres nostros ipse tulit, et dolóres nostros ipse portávit: et nos putávimus eum quasi leprósum, et percússum a Deo, et humiliátum. Ipse autem vulnerátus est propter iniquitátes nostras, attrítus est propter scélera nostra: disciplína pacis nostræ super eum, et livóre eius sanáti sumus. Omnes nos quasi oves errávimus, unusquísque in viam suam declinávit: et pósuit Dóminus in eo iniquitátem ómnium nostrum. Oblátus est, quia ipse vóluit, et non apéruit os suum: sicut ovis ad occisiónem ducétur, et quasi agnus coram tondénte se obmutéscet, et non apériet os suum. De angústia et de iudício sublátus est: generatiónem eius quis enarrábit? quia abscíssus est de terra vivéntium: propter scelus pópuli mei percússi eum. Et dabit ímpios pro sepultúra, et dívitem pro morte sua: eo quod iniquitátem non fécerit, neque dolus fúerit in ore eius. Et Dóminus vóluit contérere eum in infirmitáte: si posúerit pro peccáto ánimam suam, vidébit

Lesson from the Prophet Isaias
Is. 53,1-12

In those days Isaias said: Who hath believed our report? and to whom is the arm of the Lord revealed? And he shall grow up as a tender plant before him, and as a root out of a thirsty ground: there is no beauty in him, nor comeliness: and we have seen him, and there was no sightliness, that we should be desirous of him: Despised, and the most abject of men, a man of sorrows, and acquainted with infirmity: and his look was as it were hidden and despised, whereupon we esteemed him not. Surely he hath borne our infirmities and carried our sorrows: and we have thought him as it were a leper, and as one struck by God and afflicted. But he was wounded for our iniquities, he was bruised for our sins: the chastisement of our peace was upon him, and by his bruises we are healed. All we like sheep have gone astray, every one hath turned aside into his own way: and the Lord hath laid on him the iniquity of us all. He was offered because it was his own will, and he opened not his mouth: he shall be led as a sheep to the slaughter, and shall be dumb as a lamb before his shearer, and he shall not open his mouth. He was taken away from distress, and from judgment: who shall declare his generation? because he is cut off out of the land of the living: for the wickedness of my people have I struck him. And he shall give the ungodly for his burial, and the rich for his death: because he hath done no iniquity, neither was there deceit in his mouth. And the Lord was pleased to bruise him in infirmity: if he shall lay down his life for sin, he shall see a long-lived seed, and the will of the Lord shall

semen longævum, et volúntas Dómini in manu eius dirigétur. Pro eo, quod laborávit ánima eius, vidébit, et saturábitur: in sciéntia sua iustificábit ipse iustus servus meus multos, et iniquitátes eórum ipse portábit. Ideo dispértiam ei plúrimos: et fórtium dívidet spólia, pro eo, quod trádidit in mortem ánimam suam, et cum scelerátis reputátus est: et ipse peccáta multórum tulit, et pro transgressóribus rogávit.

be prosperous in his hand. Because his soul hath laboured, he shall see and be filled: by his knowledge shall this my just servant justify many, and he shall bear their iniquities. Therefore will I distribute to him very many, and he shall divide the spoils of the strong, because he hath delivered his soul unto death, and was reputed with the wicked: and he hath borne the sins of many, and hath prayed for the transgressors.

Tractus *Ps. 101,2-5 et 14*

Dómine, exáudi oratiónem meam, et clamor meus ad te véniat. ℣. *Ne avértas fáciem tuam a me: in quacúmque die tríbulor, inclína ad me aurem tuam.* ℣. In quacúmque die invocávero te, velóciter exáudi me. ℣. *Quia defecérunt sicut fumus dies mei: et ossa mea sicut in frixório confríxa sunt.* ℣. Percússus sum sicut fœnum, et áruit cor meum: quia oblítus sum manducáre panem meum. ℣. *Tu exsúrgens, Dómine, miseréberis Sion: quia venit tempus miseréndi eius.*

Tract *Ps. 101,2-5 & 14*

Hear, O Lord, my pryer, and let my cry come unto Thee. ℣. Turn not away Thy face from me: in the day when I am in trouble, incline Thy ear to me. ℣. *In what day soever I shall call upon Thee, hear me speedily.* ℣. For my days are vanished like smoke: my bones are burnt up as in an oven. ℣. *I am smitten like the grass, and my heart is withered: because I forgot to eat my bread.* ℣. Thou shalt arise, O Lord, and have mercy on Sion: for the time is come to have mercy on it.

Commentary

At the time the Apostles dispersed the light of the Gospel throughout the world, Saint Paul, having Saint Luke as his companion, worked arduously throughout Greece. And noticing that many things regarding Christ and the Christian faith had been published erroneously and upheld by heretics, St. Luke wrote the gospel in Greek to display what was true and to expose error. In this way, those peoples who, due to the diversity of the language, were not able to understand the Gospel of St. Matthew, being in Hebrew, nor that of St. Mark, which was in Latin, had in their language the corrected and true history of what they had learned of the Christian faith. This was in the forty-eighth year of our Lord. And since Saint Luke is the third author of the Gospel, he is read on the third day.

Passio Domini nostri Iesu Christi secundum Lucam

Luc. 22,1-71; 23,1-53

In illo témpore: Appropinquábat dies festus azymórum, qui dícitur Pascha: et quærébant príncipes sacerdótum et scribæ, quómodo Iesum interfícerent: timébant vero plebem. Intrávit autem sátanas in Iudam, qui cognominabátur Iscariótes, unum de duódecim. Et ábiit, et locútus est cum princípibus sacerdótum et magistrátibus, quemádmodum illum tráderet eis. Et gavísi sunt, et pacti sunt pecúniam illi dare. Et spopóndit. Et quærébat opportunitátem, ut tráderet illum sine turbis. Venit autem dies azymórum, in qua necésse erat occídi pascha. Et misit Petrum et Ioánnem, dicens: ✠Eúntes paráte nobis pascha, ut manducémus. **C**. At illi dixérunt: **S**. Ubi vis parémus? **C**. Et dixit ad eos: ✠Ecce, introëúntibus vobis in civitátem, occúrret vobis homo quidam ámphoram aquæ portans: sequímini eum in domum, in quam intrat, et dicétis patrifamílias domus: Dicit tibi Magister: Ubi est diversórium, ubi pascha cum discípulis meis mandúcem? Et ipse osténdet vobis cœnáculum magnum stratum, et ibi paráte. **C**. Eúntes autem invenérunt, sicut dixit illis, et paravérunt pascha. Et cum facta esset hora, discúbuit, et duódecim Apóstoli cum eo. Et ait illis: ✠Desidério desiderávi hoc pascha manducáre vobíscum, ántequam pátiar. Dico enim vobis, quia ex hoc non manducábo illud, donec impleátur in regno Dei. **C**. Et accépto cálice, grátias egit, et dixit: ✠Accípite, et divídite inter vos. Dico enim

Passion of our Lord Jesus Christ according to St Luke

Lk. 22,1-71; 23,1-53

In that time: Now the feast of unleavened bread, which is called the pasch, was at hand. And the chief priests and the scribes sought how they might put Jesus to death: but they feared the people. And Satan entered into Judas, who was surnamed Iscariot, one of the twelve. And he went, and discoursed with the chief priests and the magistrates, how he might betray him to them. And they were glad, and covenanted to give him money. And he promised. And he sought opportunity to betray him in the absence of the multitude. And the day of the unleavened bread came, on which it was necessary that the pasch should be killed. And he sent Peter and John, saying: Go, and prepare for us the pasch, that we may eat. But they said: Where wilt thou that we prepare? And he said to them: Behold, as you go into the city, there shall meet you a man carrying a pitcher of water: follow him into the house where he entereth in. And you shall say to the good-man of the house: The master saith to thee, Where is the guest chamber, where I may eat the pasch with my disciples? And he will shew you a large dining room, furnished; and there prepare. And they going, found as he had said to them, and made ready the pasch. And when the hour was come, he sat down, and the twelve apostles with him. And he said to them: With desire I have desired to eat this pasch with you, before I suffer. For I say to you, that from this time I will not eat it, till it be fulfilled in the kingdom of God. And having taken the chalice, he gave thanks, and said:

vobis, quod non bibam de generatióne vitis, donec regnum Dei véniat. **C**. Et accépto pane, grátias egit, et fregit, et dedit eis, dicens: ✠Hoc est corpus meum, quod pro vobis datur: hoc fácite in meam commemoratiónem. **C**. Simíliter et cálicem, postquam cœnávit, dicens: ✠Hic est calix novum Testaméntum in sánguine meo, qui pro vobis fundétur. Verúmtamen ecce manus tradéntis me mecum est in mensa. Et quidem Fílius hóminis, secúndum quod definítum est, vadit: verúmtamen væ hómini illi, per quem tradétur. **C**. Et ipsi cœpérunt quærere inter se, quis esset ex eis, qui hoc factúrus esset. Facta est autem et conténtio inter eos, quis eórum viderétur esse maior. Dixit autem eis: ✠Reges géntium dominántur eórum: et qui potestátem habent super eos, benéfici vocántur. Vos autem non sic: sed qui maior est in vobis, fiat sicut minor: et qui præcéssor est, sicut ministrátor. Nam quis maior est, qui recúmbit, an qui minístrat? nonne qui recúmbit? Ego autem in médio vestrum sum, sicut qui minístrat: vos autem estis, qui permansístis mecum in tentatiónibus meis. Et ego dispóno vobis, sicut dispósuit mihi Pater meus regnum, ut edátis et bibátis super mensam meam in regno meo: et sedeátis super thronos, iudicántes duódecim tribus Israël. **C**. Ait autem Dóminus: ✠Simon, Simon, ecce, sátanas expetívit vos, ut cribráret sicut tríticum: ego autem rogávi pro te, ut non defíciat fides tua: et tu aliquándo convérsus confírma fratres tuos. **C**. Qui dixit ei: **S**. Dómine, tecum parátus sum, et in cárcerem et in mortem ire. **C**. At ille dixit: ✠Dico tibi, Petre:

Take, and divide it among you: For I say to you, that I will not drink of the fruit of the vine, till the kingdom of God come. And taking bread, he gave thanks, and brake; and gave to them, saying: This is my body, which is given for you. Do this for a commemoration of me. In like manner the chalice also, after he had supped, saying: This is the chalice, the new testament in my blood, which shall be shed for you. But yet behold, the hand of him that betrayeth me is with me on the table. And the Son of man indeed goeth, according to that which is determined: but yet, woe to that man by whom he shall be betrayed. And they began to inquire among themselves, which of them it was that should do this thing. And there was also a strife amongst them, which of them should seem to be the greater. And he said to them: The kings of the Gentiles lord it over them; and they that have power over them, are called beneficent. But you not so: but he that is the greater among you, let him become as the younger; and he that is the leader, as he that serveth. For which is greater, he that sitteth at table, or he that serveth? Is it not he that sitteth at table? But I am in the midst of you, as he that serveth: And you are they who have continued with me in my temptations: And I dispose to you, as my Father hath disposed to me, a kingdom; That you may eat and drink at my table, in my kingdom: and may sit upon thrones, judging the twelve tribes of Israel. And the Lord said: Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: and thou, being once converted, confirm thy brethren. Who said to him: Lord, I am ready to go with thee, both into prison,

Non cantábit hódie gallus, donec ter ábneges nosse me. **C**. Et dixit eis: ✠Quando misi vos sine sácculo et pera et calceaméntis, numquid áliquid dé- fuit vobis? **C**. At illi dixérunt: **S**. Nihil. **C**. Dixit ergo eis: ✠Sed nunc, qui habet sácculum, tollat simíliter et peram: et qui non habet, vendat túnicam suam, et emat gládium: Dico enim vobis, quóniam adhuc hoc, quod scriptum est, opórtet impléri in me: Et cum iníquis deputátus est. Etenim ea, quæ sunt de me, finem habent. **C**. At illi dixérunt: **S**. Dómine, ecce duo gládii hic. **C**. At ille dixit eis: ✠Satis est. **C**. Et egréssus ibat secúndum consuetúdinem in montem Olivárum. Secúti sunt autem illum et discípuli. Et cum pervenísset ad locum, dixit illis: ✠Oráte, ne intrétis in tentatiónem. **C**. Et ipse avúlsus est ab eis, quantum iactus est lápidis, et pósitis génibus orábat, dicens: ✠Pater, si vis, transfer cálicem istum a me: verúmtamen non mea volúntas, sed tua fiat. **C**. Appáruit autem illi Angelus de cælo, confórtans eum. Et factus in agónia, prolíxius orábat. Et factus est sudor eius, sicut guttæ sánguinis decurréntis in terram. Et cum surrexísset ab oratióne, et venísset ad discípulos suos, invénit eos dormiéntes præ tristítia. Et ait illis: ✠Quid dormítis? súrgite, oráte, ne intrétis in tentatiónem. **C**. Adhuc eo loquénte, ecce turba: et qui vocabátur Iudas, unus de duódecim, antecedébat eos: et appropinquávit Iesu, ut oscularétur eum. Iesus autem dixit illi: ✠Iuda, ósculo Fílium hóminis tradis? **C**. Vidéntes autem hi, qui circa ipsum erant, quod futúrum erat, dixérunt ei: **S**. Dómine, si percú-

and to death. And he said: I say to thee, Peter, the cock shall not crow this day, till thou thrice deniest that thou knowest me. And he said to them: When I sent you without purse, and scrip, and shoes, did you want anything? But they said: Nothing. Then said he unto them: But now he that hath a purse, let him take it, and likewise a scrip; and he that hath not, let him sell his coat, and buy a sword. For I say to you, that this that is written must yet be fulfilled in me: And with the wicked was he reckoned. For the things concerning me have an end. But they said: Lord, behold here are two swords. And he said to them, It is enough. And going out, he went, according to his custom, to the mount of Olives. And his disciples also followed him. And when he was come to the place, he said to them: Pray, lest ye enter into temptation. And he was withdrawn away from them a stone's cast; and kneeling down, he prayed, Saying: Father, if thou wilt, remove this chalice from me: but yet not my will, but thine be done. And there appeared to him an angel from heaven, strengthening him. And being in an agony, he prayed the longer. And his sweat became as drops of blood, trickling down upon the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow. And he said to them: Why sleep you? arise, pray, lest you enter into temptation. As he was yet speaking, behold a multitude; and he that was called Judas, one of the twelve, went before them, and drew near to Jesus, for to kiss him. And Jesus said to him: Judas, dost thou betray the Son of man with a kiss? And they that were about him, seeing what would follow, said to him: Lord,

timus in gládio? **C**. Et percússit unus ex illis servum príncipis sacerdótum, et amputávit aurículam eius dénteram. Respóndens autem Iesus, ait: ✠ Sínite usque huc. **C**. Et cum tetigísset auriculam eius, sanávit eum. Dixit autem Iesus ad eos, qui vénerant ad se, príncipes sacerdótum et magistrátus templi et senióres: ✠Quasi ad latrónem exístis cum gládiis et fústibus? Cum cotídie vobíscum fúerim in templo, non extendístis manus in me: sed hæc est hora vestra et potéstas tenebrárum. **C**. Comprehendéntes autem eum, duxérunt ad domum príncipis sacerdótum: Petrus vero sequebátur a longe. Accénso autem igne in médio átrii, et circumsedéntibus illis, erat Petrus in médio eórum. Quem cum vidísset ancílla quædam sedéntem ad lumen, et eum fuísset intúita, dixit: **S**. Et hic cum illo erat. **C**. At ille negávit eum, dicens: **S**. Múlier, non novi illum. **C**. Et post pusíllum álius videns eum, dixit: **S**. Et tu de illis es. **C**. Petrus vero ait: **S**. O homo, non sum. **C**. Et intervállo facto quasi horæ unius, álius quidam affirmábat, dicens: **S**. Vere et hic cum illo erat: nam et Galilæus est. **C**. Et ait Petrus:

S. Homo, néscio, quid dicis. **C**. Et contínuo adhuc illo loquénte cantávit gallus. Et convérsus Dóminus respéxit Petrum. Et recordátus est Petrus verbi Dómini, sicut díxerat: Quia priúsquam gallus cantet, ter me negábis. Et egréssus foras Petrus flevit amáre. Et viri, qui tenébant illum, illudébant ei, cædéntes. Et velavérunt eum et percutiébant fáciem eius: et interrogábant eum, dicéntes: **S**. Prophetíza, quis est, qui te percússit? **C**. Et ália multa blasphemántes dicébant

shall we strike with the sword? And one of them struck the servant of the high priest, and cut off his right ear. But Jesus answering, said: Suffer ye thus far. And when he had touched his ear, he healed him. And Jesus said to the chief priests, and magistrates of the temple, and the ancients, that were come unto him: Are ye come out, as it were against a thief, with swords and clubs? When I was daily with you in the temple, you did not stretch forth your hands against me: but this is your hour, and the power of darkness. And apprehending him, they led him to the high priest's house. But Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were sitting about it, Peter was in the midst of them. Whom when a certain servant maid had seen sitting at the light, and had earnestly beheld him, she said: This man also was with him. But he denied him, saying: Woman, I know him not. And after a little while, another seeing him, said: Thou also art one of them. But Peter said: O man, I am not. And after the space, as it were of one hour, another certain man affirmed, saying: Of a truth, this man was also with him; for he is also a Galilean. And Peter said:

Man, I know not what thou sayest. And immediately, as he was yet speaking, the cock crew. And the Lord turning looked on Peter. And Peter remembered the word of the Lord, as he had said: Before the cock crow, thou shalt deny me thrice. And Peter going out, wept bitterly. And the men that held him, mocked him, and struck him. And they blindfolded him, and smote his face. And they asked him, saying: Prophesy, who is it that struck thee? And blaspheming, many other things they said against him. And as soon

in eum. Et ut factus est dies, convenérunt senióres plebis et príncipes sacerdótum et scribæ, et duxérunt illum in concílium suum, dicéntes: **S**. Si tu es Christus, dic nobis. **C**. Et ait illis: ✠Si vobis díxero, non credétis mihi: si autem et interrogávero, non respondébitis mihi, neque dimittétis. Ex hoc autem erit Fílius hóminis sedens a dextris virtútis Dei. **C**. Dixérunt autem omnes: **S**. Tu ergo es Fílius Dei? **C**. Qui ait: ✠Vos dícitis, quia ego sum. **C**. At illi dixérunt: **S**. Quid adhuc desiderámus testimónium? Ipsi enim audívimus de ore eius. C. Et surgens omnis multitúdo eórum, duxérunt illum ad Pilátum. Cœpérunt autem illum accusáre, dicéntes: **S**. Hunc invénimus subverténtem gentem nostram, et prohibéntem tribúta dare Cæsari, et dicéntem se Christum Regem esse. **C**. Pilátus autem interrogávit eum, dicens: **S**. Tu es Rex Iudæórum? **C**. At ille respóndens, ait: ✠Tu dicis. **C**. Ait autem Pilátus ad príncipes sacerdótum et turbas: **S**. Nihil invénio causæ in hoc hómine. **C**. At illi invalescébant, dicéntes: **S**. Cómmovet pópulum, docens per univérsam Iudæam, incípiens a Galilæa usque huc. **C**. Pilátus autem áudiens Galilæam, interrogávit, si homo Galilæus esset. Et ut cognóvit, quod de Heródis potestáte esset, remísit eum ad Heródem, qui et ipse Ierosólymis erat illis diébus. Heródes autem, viso Iesu, gavísus est valde. Erat enim cúpiens ex multo témpore vidére eum, eo quod audíerat multa de eo, et sperábat signum áliquod vidére ab eo fíeri. Interrogábat autem eum multis sermónibus. At ipse nihil illi respondébat. Stabant

as it was day, the ancients of the people, and the chief priests and scribes, came together; and they brought him into their council, saying: If thou be the Christ, tell us. And he saith to them: If I shall tell you, you will not believe me. And if I shall also ask you, you will not answer me, nor let me go. But hereafter the Son of man shall be sitting on the right hand of the power of God. Then said they all: Art thou then the Son of God? Who said: You say that I am. And they said: What need we any further testimony? for we ourselves have heard it from his own mouth. And the whole multitude of them rising up, led him to Pilate. And they began to accuse him, saying: We have found this man perverting our nation, and forbidding to give tribute to Caesar, and saying that he is Christ the king. And Pilate asked him, saying: Art thou the king of the Jews? But he answering, said: Thou sayest it. And Pilate said to the chief priests and to the multitudes: I find no cause in this man. But they were more earnest, saying: He stirreth up the people, teaching throughout all Judea, beginning from Galilee to this place. But Pilate hearing Galilee, asked if the man were of Galilee? And when he understood that he was of Herod's jurisdiction, he sent him away to Herod, who was also himself at Jerusalem, in those days. And Herod, seeing Jesus, was very glad; for he was desirous of a long time to see him, because he had heard many things of him; and he hoped to see some sign wrought by him. And he questioned him in many words. But he answered him nothing. And the chief priests and the scribes stood by, earnestly accusing him. And Herod with his army set him at nought, and mocked him, putting on him a white garment,

autem príncipes sacerdótum et scribæ, constánter accusántes eum. Sprevit autem illum Heródes cum exércitu suo: et illúsit indútum veste alba, et remísit ad Pilátum. Et facti sunt amíci Heródes et Pilátus in ipsa die: nam ántea inimíci erant ad ínvicem. Pilátus autem, convocátis princípibus sacerdótum et magistrátibus et plebe, dixit ad illos: **S**. Obtulístis mihi hunc hóminem, quasi averténtem pópulum, et ecce, ego coram vobis intérrogans, nullam causam invéni in hómine isto ex his, in quibus eum accusátis. Sed neque Heródes: nam remísi vos ad illum, et ecce, nihil dignum morte actum est ei. Emendátum ergo illum dimíttam.

C. Necésse autem habébat dimíttere eis per diem festum, unum. Exclamávit autem simul univérsa turba, dicens: **S**. Tolle hunc, et dimítte nobis Barábbam. **C**. Qui erat propter seditiónem quandam factam in civitáte et homicídium missus in cárcerem. Iterum autem Pilátus locútus est ad eos, volens dimíttere Iesum. Ait illi succlamábant, dicéntes: **S**. Crucifíge, crucifíge eum. **C**. Ille autem tértio dixit ad illos: **S**. Quid enim mali fecit iste? Nullam causam mortis invénio in eo: corrípiam ergo illum et dimíttam. **C**. At illi instábant vócibus magnis, postulántes, ut crucifigerétur. Et invalescébant voces eórum. Et Pilátus adiudicávit fíeri petitiónem eórum. Dimísit autem illis eum, qui propter homicídium et seditiónem missus fúerat in cárcerem, quem petébant: Iesum vero trádidit voluntáti eórum. Et cum dúcerent eum, apprehendérunt Simónem quendam Cyrenénsem, veniéntem de villa: et impo-

and sent him back to Pilate. And Herod and Pilate were made friends, that same day; for before they were enemies one to another. And Pilate, calling together the chief priests, and the magistrates, and the people, Said to them: You have presented unto me this man, as one that perverteth the people; and behold I, having examined him before you, find no cause in this man, in those things wherein you accuse him. No, nor Herod neither. For I sent you to him, and behold, nothing worthy of death is done to him. I will chastise him therefore, and release him.

Now of necessity he was to release unto them one upon the feast day. But the whole multitude together cried out, saying: Away with this man, and release unto us Barabbas: Who, for a certain sedition made in the city, and for a murder, was cast into prison. And Pilate again spoke to them, desiring to release Jesus. But they cried again, saying: Crucify him, crucify him. And he said to them the third time: Why, what evil hath this man done? I find no cause of death in him. I will chastise him therefore, and let him go. But they were instant with loud voices, requiring that he might be crucified; and their voices prevailed. And Pilate gave sentence that it should be as they required. And he released unto them him who for murder and sedition, had been cast into prison, whom they had desired; but Jesus he delivered up to their will. And as they led him away, they laid hold of one Simon of Cyrene, coming from the country; and they laid the cross on him to carry after Jesus. And there followed him a great multitude of people, and of women, who bewailed and lamented him. But Jesus turning to them, said: Daughters of Jerusalem, weep not

suérunt illi crucem portáre post Iesum. Sequebátur autem illum multa turba pópuli, et mulíerum, quæ plangébant et lamentabántur eum. Convérsus autem ad illas Iesus dixit:
✠Fíliæ Ierúsalem, nolíte flere super me, sed super vos ipsas flete et super fílios vestros. Quóniam ecce vénient dies, in quibus dicent: Beátæ stériles, et ventres, qui non genuérunt, et úbera, quæ non lactavérunt. Tunc incípient dícere móntibus: Cádite super nos; et cóllibus: Operíte nos. Quia si in víridi ligno hæc fáciunt, in árido quid fiet?**C**. Ducebántur autem et álii duo nequam cum eo, ut interficeréntur. Et postquam venérunt in locum, qui vocátur Calváriæ, ibi crucifixérunt eum: et latrónes, unum a dextris et álterum a sinístris. Iesus autem dicebat: ✠Pater, dimítte illis: non enim sciunt, quid fáciunt. **C**. Dividéntes vero vestiménta eius, misérunt sortes. Et stabat pópulus spectans, et deridébant eum príncipes cum eis, dicéntes: **S**. Alios salvos fecit: se salvum fáciat, si hic est Christus Dei eléctus.
C. Illudébant autem ei et mílites accedéntes, et acétum offeréntes ei, et dicéntes: **S**. Si tu es Rex Iudæórum, salvum te fac. **C**. Erat autem et superscríptio scripta super eum lítteris græcis et latínis et hebráicis: Hic est Rex Iudæórum. Unus autem de his, qui pendébant, latrónibus, blasphemábat eum, dicens: **S**. Si tu es Christus, salvum fac temetípsum, et nos. **C**. Respóndens autem alter increpábat eum, dicens: **S**. Neque tu times Deum, quod in eádem damnatióne es. Et nos quidem iuste, nam digna factis recípimus: hic vero nihil mali gessit. **C**. Et dicébat ad Iesum: **S**.

over me; but weep for yourselves, and for your children. For behold, the days shall come, wherein they will say: Blessed are the barren, and the wombs that have not borne, and the paps that have not given suck. Then shall they begin to say to the mountains: Fall upon us; and to the hills: Cover us. For if in the green wood they do these things, what shall be done in the dry? And there were also two other malefactors led with him to be put to death. And when they were come to the place which is called Calvary, they crucified him there; and the robbers, one on the right hand, and the other on the left. And Jesus said: Father, forgive them, for they know not what they do. But they, dividing his garments, cast lots. And the people stood beholding, and the rulers with them derided him, saying: He saved others; let him save himself, if he be Christ, the elect of God.
And the soldiers also mocked him, coming to him, and offering him vinegar, and saying: If thou be the king of the Jews, save thyself. And there was also a superscription written over him in letters of Greek, and Latin, and Hebrew: This is the King of the Jews. And one of those robbers who were hanged, blasphemed him, saying: If thou be Christ, save thyself and us. But the other answering, rebuked him, saying: Neither dost thou fear God, seeing thou art condemned under the same condemnation? And we indeed justly, for we receive the due reward of our deeds; but this man hath done no evil. And he said to Jesus: Lord, remember me when thou shalt come into thy kingdom. And Jesus said to him: Amen I say to thee, this day thou shalt be with me in paradise. And it was almost the sixth hour; and there was darkness over all the earth until the ninth hour.

Dómine, meménto mei, cum véneris in regnum tuum. **C**. Et dixit illi Iesus: ✠Amen, dico tibi: Hódie mecum eris in paradíso. **C**. Erat autem fere hora sexta, et ténebræ factæ sunt in univérsam terram usque in horam nonam. Et obscurátus est sol: et velum templi scissum est médium. Et clamans voce magna Iesus, ait: ✠Pater, in manus tuas comméndo spíritum meum. **C**. Et hæc dicens, exspirávit. (***Hic genuflectitur, et pausatur aliquantulum***) Videns autem centúrio quod factum fúerat, glorificávit Deum, dicens: **S**. Vere hic homo iustus erat. **C**. Et omnis turba eórum, qui simul áderant ad spectáculum istud et vidébant, quæ fiébant, percutiéntes péctora sua revertebántur. Stabant autem omnes noti eius a longe, et mulíeres, quæ secútæ eum erant a Galilæa, hæc vidéntes.

And the sun was darkened, and the veil of the temple was rent in the midst. And Jesus crying out with a loud voice, said: Father, into thy hands I commend my spirit. And saying this, he gave up the ghost. ***(Here all kneel and pause for a moment)*** *Now the centurion, seeing what was done, glorified God, saying: Indeed this was a just man. And all the multitude of them that were come together to that sight, and saw the things that were done, returned striking their breasts. And all his acquaintance, and the women that had followed him from Galilee, stood afar off, beholding these things.*

The following is sung in the tone of the Gospel; the rest is all done as on Palm Sunday, that is to say *Munda cor meum*, the blessing is requested, incense is brought without candles and the book is incensed. *Dóminus vobíscum* is not said, and the Celebrant and the Deacon do not sign the book nor themselves, and finally, the Celebrant kisses the book and is incensed.

Et ecce, vir nómine Ioseph, qui erat decúrio, vir bonus et iustus: hic non consénserat consílio et áctibus eórum, ab Arimathæa civitáte Iudææ, qui exspectábat et ipse regnum Dei. Hic accéssit ad Pilátum et pétiit corpus Iesu: et depósitum invólvit síndone, et pósuit eum in monuménto excíso, in quo nondum quisquam pósitus fúerat.

And behold there was a man named Joseph, who was a counselor, a good and just man, the same had not consented to their counsel and doings; of Arimathea, a city of Judea; who also himself looked for the kingdom of God. This man went to Pilate, and begged the body of Jesus. And taking him down, he wrapped him in fine linen, and laid him in a sepulchre that was hewed in stone, wherein never yet any man had been laid.

Offertorium ***Ps. 101,2-3***

Dómine, exáudi oratiónem meam, et clamor meus ad te pervéniat: ne avértas fáciem tuam a me.

Offertory ***Ps. 101,2-3***

Hear, O Lord, my prayer: and let my cry come to Thee: turn not away Thy face from me.

Secreta

Súscipe, quǽsumus, Dómine, munus oblátum, et dignánter operáre: ut, quod passiónis Fílii tui, Dómini nostri, mystério gérimus, piis affectibus consequámur. Per eúndem Dóminum.

Secret

Receive, O Lord, we beseech Thee, the gift which we offer, mercifully granting that we may obtain that which we celebrate in this mystery of the passion of Thy Son our Lord. Through the same Lord.

Other Secrets, for the Church or for the Pope, as on Holy Monday, p. 5 o 6.

Preface of the Holy Cross, p. 6.

Communio ***Ps. 101,10,13 et 14***

Potum meum cum fletu temperábam: quia élevans allisísti me: et ego sicut fœnum árui: tu autem, Dómine, in ætérnum pérmanes: tu exsúrgens miseréberis Sion, quia venit tempus miseréndi eius.

Communion ***Ps. 101,10,13 & 14***

I mingled my drink with weeping, for having lifted me up Thou hast thrown me down, and I am withered like grass; but Thou, O Lord, endurest forever: Thou shalt arise and have mercy on Sion, for the time is come to have mercy on it.

Postcommunio

Largíre sénsibus nostris, omnípotens Deus: ut, per temporálem Fílii tui mortem, quam mystéria veneránda testántur, vitam te nobis dedísse perpétuam confidámus. Per eúndem Dóminum.

Postcommunion

Grant to our mind, almighty God, that by the temporal death of Thy Son, represented in these adorable mysteries, we may trust that Thou hast given to us eternal life. Through the same Lord.

Other Postcommunions, for the Church and for the Pope, as on Holy Monday, p. 7.

Super populum:

Orémus. **Oratio**

Humiliáte cápita vestra Deo.

Réspice, quǽsumus, Dómine, super hanc famíliam tuam, pro qua Dóminus noster Iesus Christus non dubitávit mánibus tradi nocéntium, et Crucis subíre torméntum: Qui tecum vivit.

Over the people:

Let us pray. **Prayer**

Bow down your heads before God.

Look down, we beseech Thee, O Lord, on this Thy family, for which our Lord Jesus Christ was contented to be betrayed and to be delivered into the hands of wicked men, and to suffer the torment of the cross. Who liveth.



WWW.PRE1955HOLYWEEK.COM